[881] The evening of the first day is called *lyuwa lya mukwanwi*, or "the day of singing," as singing is kept up far into the night, but the exact significance of the word *kkwanwi* I have been unable to find out.

[515] The second day is spoken of as *lyuwa lya masuwa*, "the day of washing of hands," (*kusuwa*, "to wash the hands") when the *wali* are specially instructed as to the necessities of washing hands before preparing food, etc.; precept is followed by practice. The night is spent quietly; for this day's proceedings few people probably will have remained.

On the third day, however, they come back again from their villages in crowds to witness the performance of *usumu*, *lyuwa lya usumu*, "the day of house moving" (*kusumu*, "to change one's abode, carrying goods and chattels with one"). A representation is given of an onslaught on a village by enemies and all pretend to run away carrying their worldly goods with them. The part of the attackers is played by a number of women who, armed with guns and having donned belts and powder horns, rush in on the crowd from the bush and make prisoners of all they can catch. The men are put in miniature slave-sticks; women who are seen trying to run off with a child on the back, one round the neck and one on each hip, are driven as prisoners into a group. When all the noise and fun are over, the prisoners are released. This is often followed by a mock trial. Two women dressed up to impersonate chiefs of rival tribes, argue an old, imaginary quarrel, usually pretending that there has been a raid by one party on an ivory caravan going to the coast, with stealing of the ivory, while the other party in revenge has caught and killed some of the people belonging to the first mentioned. The thing may be kept up for an hour with much talking and great zest, all those taking part being women. Finally each party agrees to give compensation for the damage done; each presents the other with bundles of sugar cane, and friendship is reëstablished. That night, everyone again rests quietly.

The fourth day is known as *lyuwa lya kuzyunga* (*kuzyunga*, "to go round about," referring to the dancing which goes on). Dancing takes place during the day and also the ceremony of *Lukwi* to be referred to later. One of the favorite songs sung this day runs as follows:

[533 539] "*Ndambi'ji mkamba'gwipa ansinde nsanwa mkongwe'ge, anwe! ansinde ngenjinwe!*"
"(Took this) a present don't give me free wait for me little girl, dear me! and we'll have some fun together!"

On the fifth day, return is made to the villages. The girl *wali* attended constantly by their *akwanwi* then live together for the period of instruction in huts in a special enclosure in the chief's village or in similar enclosures in a number of villages. The *wali* may go out into the village but must go about with bowed head and look no man in the face; they wear bark-cloth called *kisiku* and should they meet anyone, they must pull over their faces the [753] kind of hood with which their garments are provided. They may not share food with outsiders. If they did so, the latter would sicken with a disease called *chiwabulu*.

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spoon into a clean shallow basket or on to a plate. The *ndiwo* or relish, consisting of vegetables such as beans or a kind of spinach, a little fish or chicken, is cooked in a separate pot, and round these those about to eat collect. Washing their left hands in water, they take some of the porridge and making a sausage shape of it, dip it in the *ndiwo* and then cram it into their mouths.

Salt was obtained either from natural deposits or from "salt earth" on a stream bank near Fort Johnston, or from the ashes of burnt *bango* reeds or *machedza*; by a method of percolation through porous pots.

The native rather drinks between meals—water. After eating he may wash his mouth out and clean his teeth, using the frayed end of a piece of wood as a brush.

Alcohol.—With the exception of the people living on the lower river, who drink fermented palm juice,[1] beer is the common alcoholic beverage. Beer is made from maize (*chimanga*) or millet (*mapira*); the crop of the latter is very largely used for beer making; it makes the best beer and is certainly preferred by Angoni.

Gruel is prepared by boiling flour with water; after an hour leaven (*chimala*) is added fermentation sets in; and it may be drunk the next day; it is the sweet beer, *mtiko* or *eatanderra*. On the second day it is again boiled and is allowed to cool; the third day more leaven is added (*chikutiko*); the fourth day fresh gruel is made, and the contents of the original pot, now called *nganga*, is added to it, making two pots of beer. It may be drank the same day while hot or allowed to cool and taken on the second day.

Food-stuffs.

1. Maize (*chimanga*), millet (*mapira, mawaere*), rice (*mpunga*).
2. Cassava—sweet potato.
3. Beans and peas of many varieties.
4. Pumpkins, cucumbers, melons (*dzungu, mkuka, chibwende*).
5. Many kinds of leaves growing wild—also pumpkin leaves, of which a kind of spinach is made.
6. Bananas (*paw-paw*), sugar cane and reeds are sucked.
7. White ants, locusts, honey.
8. Numbers of small animals are eaten by Chipeta, Angoni, etc. With the spread of Mohammedanism this is going out; rats, mice, hares, rock-rabbit, etc. Chipeta will eat dog, and I once saw one eat baboon. Frogs, shell-fish, snakes, crocodiles, crows, vultures, eagles, are never eaten.
9. Fish (*nsomba*), fresh or dried, is much eaten, thirteen varieties being enumerated.
10. Chickens, ducks, wild birds that they may snare.

[1] Spirits used to be made by distilling from beer and banana and palm-juice by means of a pot and a gun barrel.